

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, DEC. 17, 1908.

NEW SERIES VOL. X. NO. 51.

## News in the Circle. Martin Ball.

The church at Greenwood, Rev. S. E. Tull, pastor, will soon begin the erection of a splendid house of worship, they contemplate building. The pastor is much encouraged with the outlook.

The churches at Vaiden and Kilmichael have called Rev. L. F. Gregory of Carrollton, for one Sunday each. He will still care for the saints at Carrollton.

Pastor L. F. Gregory having resigned at Schlater, the church has called Rev. E. M. Hughes of McCarley. He begins work at once.

The Greenwood Church recently gave \$750 to the permanent endowment of the Seminary at Louisville, Ky.

Pastor L. F. Gregory is to act in a meeting at Weir, Miss., beginning Dec. 24th. May the blessings of the Lord rest upon the labors in this meeting.

The chairman of the Committee of Layman's Missionary Movement for the Yazoo Association, Brother A. Flake, will hold an institute at West, beginning Friday before the third Sunday in this month. All the members of the committee and pastors are expected to be present.

The last meeting of the State Mission Board of Kentucky, was a fine one. Two church houses of other denominations were bought and four State Evangelists were elected.

Dr. Julius W. Millard of Ponce de Leon Church, Atlanta, has lost his health, and his church has given him three months' vacation. He will rest in a higher climate. May he speedily be restored.

The State Board reported to the recent meeting of the Louisiana Convention 45 missionaries employed, 14 churches organized, 702 baptized, 34 Sunday Schools organized and \$40,000 raised.

Dr. J. B. Lawrence of the Coliseum Place Church, New Orleans, preached the opening sermon at the late meeting of the convention, and it is reported as being superb.

In the recent meeting at Twenty-Second and Walnut Street Church, Louisville, Ky., the pastor, Dr. M. P. Hunt, was aided by Evangelist E. B. Farrar. There were 90 additions. The Sunday School now numbers 609.

The Georgia State Convention granted the request of Dr. A. T. Robinson to raise \$75,000 on the permanent endowment fund of the Seminary, at Louisville.

Pastor-Singer-Evangelist M. W. Bareafer has recently held a meeting in his church—William Jewel—Kansas City, in which there were 40 additions. He did all the preaching. He has held two meetings previous to this one.

The church at Mt. Vernon, Mo., has called Rev. A. Vallmer of King Hill church, St. Joseph, Mo. He accepts and will enter the work soon.

If Dr. William E. Hatcher of Virginia, yields to the request of The Religious Herald, and writes a book on the reminiscences of his long and useful life, it will be an exceedingly readable volume.

Dr. C. C. Brown, Sumpter, S. C., in a splendid article in the Baptist Courier, styles growing old in a preacher, the awful unpardonable sin. Guess he is about right.

Dr. S. M. Provence has decided to leave Wynne, Ark., after a brief but successful pastorate. He prefers to locate in South Carolina.

The Religious Herald of Virginia, has bought the Baptist Times. The editor, Rev. W. S. Royall, will hereafter be associated with the Herald.

The East Church, Louisville, Ky., has called Dr. Geo. H. Crutcher to the pastorate. He was for several years pastor at Dyersburg, Tenn., where he did a phenomenal work.

The Binghamton Church, near Memphis, has called Rev. M. W. DeLoach of Crossett, Ark. He will come to the work the 4th Sunday in this month.

The Memphis City Missionary, T. O. Finch, leaves the Binghamton Church and gives his time to other mission points. He has been eminently successful in building up Binghamton.

Rev. T. T. Thompson, pastor at Paragould, Ark., has been chosen financial agent for the Tri-State Sanitarium at Memphis. He enters upon the duties at once.

The State Mission Board of Louisiana has chosen Rev. E. F. Lyon of Ennis, Texas, to serve as Secretary of Missions, to take the place of Rev. W. N. Johnson, who goes to the First Church in Alexandria.

The Executive Board of the Louisiana Baptist Convention has bought the Baptist Chronicle of Louisiana, and Dr. E. F. Lyon is to be Editor in Chief.

In the mid-winter lectures at the Seminary at Louisville, Rev. R. A. Torrey is to lecture on Evangelism. Wonder if he will advise the students to use Dr. Frost's tract on the Dignity of Baptism?

## Whose Fault Is It?

I have been thinking for some time why is it our woman's work is so neglected?

In our Rankin Association, in looking over the minutes I only find two or three Aid Societies. Among so many good, wide-awake churches, whose fault is it? Is it the pastors'? They don't encourage them, I am sure we have plenty of good, smart Christian ladies in our Association. Great good would be accomplished through these societies. God surely blesses our feeble efforts.

I must tell you about our W. M. U., we organized with five ladies. At the end of three months our quarterly report was read by our society with encouraging reports. We had \$26 in the treasury, which we will buy lamps for our new church. This quarter some of our time has been spent in preparing a box of clothing for the orphans, which amount to nearly \$12. At the box packing, I had those pieces read by some of the lady members that Dr. Carter and several others wrote about what our children need.

So many did not wait until the pieces were read before they said that we must have this over after Xmas; that they were going to work more earnestly than ever.

We got two new members that day, who join heartily with our work we have planned for the rest of this quarter. Up to this writing we have nine members. We are going to work as we never have before. We look back in the past and see so many opportunities lost.

I will add our new church is progressing nicely.

Mrs. H. D. Mendum.

Pearson, Miss., Nov. 27, 1908.

## Laurel.

To the Baptist Record:

We have just closed a gracious meeting at the First Baptist Church here. It was marvelously great, and greatly marvelous. Great in that many souls were converted, marvelous in that church privilege was not extended during the entire meeting.

Brother H. R. Holcomb of West End Church, did the preaching, and when that is said, it means that it was done as few men can do it. The Lord was with us from the first service to the close and in nearly every service there was a manifest presence of His power.

After a night of prayer we reached the decision that the doors of the church would not be opened during the meeting, for it is not numbers we need so much as conversions, and if a man is converted he will not spoil, but if he gets into the church without it, he will in a measure, spoil the influence of the church.

God is using Brother Holcomb as he is using few other young men. We will always rejoice that the Lord sent him to us, for he is safe, sound and full of the Holy Spirit. We regret to give him up in Laurel, but our loss will be McComb City's gain.

L. G. Gates,

Pastor of the First Baptist Church.



## Reconciliation.

(A Story by an Old Pastor).

## Chapter II.

When John graduated with first honors, Minnie, with the rest, threw him a bunch of flowers, and her heart's love went with it. When Minnie graduated with first honors John returned the compliment with all the love and devotion of his being. They were both wonderfully successful in Sunday School work, in winning the love and confidence, not only of their classes but of all the teachers and pupils. Their methods of study and teaching were much alike, though they had never conversed with each other on the subject. John's method was to get at the real meaning of the lesson to those to whom it was addressed. Then find its extent and limitations and then find the practical uses to which it may legitimately be applied not only for all, and especially Christians. Then questions to be asked by any member of the class and answered by himself or others, and it was wonderful to see what a power he had of bringing out the best thoughts of every member of his class, and how much knowledge he could condense into a few sentences. Minnie's method of teaching perhaps, had more system, more impulsiveness and may have been more systematic, but in the end the same result was attained. Both classes almost worshipped their teachers and both teachers loved their classes, and especially their work. Both were extraordinary musicians both with the voice and with instruments. John was regarded as a prodigy in that line.

The old people at home rejoiced greatly in their children's progress in science, and especially in their moral and religious standing and work. Thus things stood when they graduated. Mr. Caldwell and his wife went to enjoy their triumph, but Mrs. Fanshawe was not well and could not go, and her husband would not leave her, but commissioned Mr. and Mrs. Caldwell to take charge of Minnie and bring her home.

An office was immediately assumed by John, and Minnie was well pleased with him for so doing but not more than the old people. They thought, though they did not speak.

On the way home John asked, "What will you do then you get home, now that your school life is over?"

"Well, I don't know. Go to work in the Sunday School, perhaps, and stay at home with mother and help her and finally grow up to be a prim old maid, maybe."

"I hope not," said John, "you would make too good a wife to be wasted to make a prim old maid."

She blushed and looked mischievously at him, but made no reply.

Before they parted at Mrs. Fanshawe's gate, John said to her, "Minnie, will you let me come over tomorrow evening?"

"What a question," she replied, "to come from my old play mate and friend. Of course, come when you please, and don't be so formal."

"Why not? You are now a grown woman and no longer my child play mate, and I am a grown man and no longer your boy friend. You have a right to say who shall visit you."

"Well, if I have, you need not trouble yourself about it. Yours is an exceptional case. Come just when you please, you will always be welcome."

"Thank you! Thank you, Minnie. You always were plain and honest, and you did not lose it at college. I will come."

He went, and went again, went often, and kept going till he thought he could bear the suspense no longer, and so one evening he said to her, "Minnie, I want to say what is in my heart. I love you above all earthly things. You are worth more to me than all the world. Can you love me and be my wife?"

Her cheeks burned with the hot flush of pleasure, but she did not trifle. She had always been candid, straight-forward and truthful, and these qualities did not forsake her in her great flood-tide of joy. "Yes, John; I am not worthy of you, but Oh I wish to be, and I will try to be."

He caught her in his arms and pressed his first kiss upon her willing lips. They kept no secrets, from their parents, and before the old folks slept both mothers knew the precious truth and rejoiced. They had long wished this very thing, but had carefully refrained from persuading their children in the least, believing that the young should make their own choice, and do their own courting.

Peter Ellis graduated at the same time that John did, and was on the same train they were on going home, and though not so drunk as to lose his cunning, he was too drunk to hide his condition. So he remained on another car, and did not show himself to them. He had seen Minnie before and knew her and her high principles and firmness. He could see that she was beautiful and he knew that Mr. Fanshawe was wealthy. So he resolved to marry her. Not that he loved her. That was beyond his power. He was not capable of loving any woman, or in fact, anything else, unless it was money, and that only because it gave him power to gratify his passion for drinking, gambling and general wickedness. He soon saw that her preference for John Caldwell would certainly defeat his plans if he could not get John out of his way. So he determined to accomplish this by some means. He knew he could do nothing by working directly in person. So he cast about for a tool to work indirectly with, and soon found what he wanted in Jack Ensley, the licensed grog-shop keeper. This man's license would expire before very long, and he wanted it renewed, but knew that John Caldwell would oppose him or any other man having license to ruin whole families, and John was so popular that he, (Ensley), dreaded his opposition more than that of any one else. So he readily fell in with Ellis' vices and they at once concocted a plan which they thought would be successful to ruin John's influence, stain his reputation and turn Minnie against him. They knew that if they could get Minnie to believe that John was habitually drinking intoxicants, it would effect their purpose. Minnie would not marry a man who was addicted to the habit, and especially if he denied and concealed it, and it would entirely destroy his power to prevent the renewal of the license and thus ruin one of his opponents and thus bring suspicion on others.

Just then Ada Winslow and Sam Travers

were to be married, and John Caldwell was to be groomsman. The conspirators seized the opportunity. Jack Ensley had kept silent about his purpose, preferring to wait till the right moment and thus rush the matter through before the opposition could have time to work effectively, and it was some months yet before he intended to strike. (To be Continued).

## The Baptist Record.

It is with great pleasure that I introduce to the Baptists of our State, my friend and brother, L. E. Barton of Quitman, Ga., who succeeds me as pastor of First Baptist Church, West Point.

The church is indeed fortunate in securing the services of Brother Barton, a man in full vigor of life, a Christian whose life and works have been a blessing to the people where he has wrought, as they have been an honor to the ministry and to God.

The Baptists of the State will find in Brother Barton a valuable addition to our denominational work.

It affords me great joy to know that church of which he becomes pastor, and where I have labored seven and a half years, never had a future of more and better promise than she has now. She is strong in a large and efficient membership—and more and more the ample wealth of the church is being consecrated to our Lord's cause. One evidence is, the salary of the newly-elected pastor is \$500 over what the church has been paying.

Some of the noblest Christians in our land are to be found in this church, with whom any pastor may delight to labor.

I have accepted a call to the church at Houston and have great hopes of my new field.

It has not been many years since two railroads have been built through this town and since that time the population and property value has more than doubled, and promises to double in population again within the next half dozen years. Our church building is a brick structure, comfortable for worship, but more work on the interior of the building yet to be done; well situated near the center of the town. Also the church occupies a very responsible position toward the Baptist people, and their families who are coming to Houston to live, as well as her responsibility to scores of unconverted people within her reach. Again the church and pastor should be an inspiring example and strong help to the churches of her association.

I am trying more and more to have God direct my life and render to Him my greatest service.

W. T. Hudson.

Houston, Miss.

## Home Board Evangelists.

W. W. Hamilton.

The Home Board force of evangelists will be largely increased from January 1st. The new men are to be W. P. Price, of Jackson, Miss.; T. J. Porter, of Roanoke, Ala.; J. W. Gillon, of Dallas, Texas, and H. A. Hunt of Missouri. Brother Hunt's address will be care Central Baptist, corner Grand and Ol-

ive streets, St. Louis. The other men are Raleigh Wright, Cleveland, Tenn.; Luther Little, Ft. Worth, Texas; C. A. Stewart, Ft. Scott, Kansas; (temporarily), W. A. McComb, Clinton, Miss.; W. D. Wakefield, Shelbyville, Ky.; J. W. Michaels, Little Rock, Ark.; (Evangelist to the Deaf), and W. W. Hamilton, Atlanta, Ga.

Churches and pastors desiring the services of these men will do well to write them early for dates, as some of them already have engagements far ahead. The plan of the general evangelist has been to have the workers go about half of their time to self-supporting churches and ask such churches to give enough to help bear the expense of the meetings at the destitute places. This is the same plan of the city campaign, the larger churches paying enough to put strong men at the mission points.

It is difficult to say where is the point of greatest need. Is it the country or the suburban stations, or the down town First Church, or the factory district, or the village or the college town, or some dead society church, or the mountain town, or some new struggling point, or some place where Baptists are away behind in numbers and equipment, or some seaport city overrun and dominated by foreigners and their ideas or is it some new magic western city where the delay of a day seems criminal and where strong men are struggling to occupy strategic points? This question is difficult to answer and the Board is glad to be used in doing much of all this kind of work.

As fast as God gives us men and as fully as we can will we enter these open doors. The earnest desire of every evangelist is that the churches pray for them that they may be equal to the great work which is before them, and that they may be willing to make cheerfully the sacrifice of home and study and strength for the sake of the cause we love.

## Mid Winter Lecture Courses at the Seminary

The mid-winter lecture courses at the Southern Baptist Theological Seminary will begin December 28th and continue through until Monday, January 11th. There will be four regular courses of lectures during this period—on the Julius Brown Gay Foundation, another course on Evangelism provided by the Home Mission Board, another course on practical methods, and our regular annual course on the Sunday School provided by the Sunday School Board. On Monday, January 11th, the annual Founders' Day celebration will take place.

It will be seen that Prof. J. C. Metcalf, of Richmond College, Richmond, Va., is the lecturer on the Gay Foundation, while Drs. Torrey, Hale and Gambrell will lecture on Evangelism. The three lectures on practical methods will be by Dr. J. B. Marvin, Rev. George Green, and Col. Andrew Cowan. The lectures on the Sunday School will be given by Prof. Mitchell Carroll and Reverends B. W. Spilman, W. D. Moorer, H. Beauchamp and Geo. W. Andrews and Prof. W. J. McGlothlin. The dates, hours, speakers and subjects of the various lectures are as follows:

Monday, Dec. 28, 8 p. m.—Rev. R. A. Torrey, D.D., on Evangelism, subject to be announced.

Tuesday, Dec. 29, 10 a. m.—Prof. J. C. Metcalf, The Preacher and Literature; Literature and the Moral Law.

Tuesday, Dec. 29, 8 p. m.—Rev. R. A. Torrey, D.D., on Evangelism, subject to be announced.

Wednesday, Dec. 30, 10 a. m.—Rev. P. T. Hale, D.D., The Pastor and Evangelism.

Thursday, Dec. 31, 10 a. m.—Prof. J. C. Metcalf, The Preacher and Literature: Literature and Modern Preaching.

Thursday, Dec. 31, 8 p. m.—Rev. J. B. Gambrell, The Divine Element in Evangelism.

Friday, Jan. 1, 9:30 a. m.—Monthly Missionary Meeting.

Friday, Jan. 1, 10 a. m.—Prof. J. C. Metcalf, The Preacher and Literature; The Preacher's Use for Literature.

Friday, Jan. 1, 11 a. m.—Rev. J. M. Frost, D.D., The Sunday School and Missions.

Friday, Jan. 1, 8 p. m.—Rev. J. B. Gambrell, D.D., The Human Element in Evangelism.

Monday, Jan. 4, 8 p. m.—Prof. Mitchell Carroll, Men's Work for Men in the Sunday School.

Tuesday, Jan. 5, 10 a. m.—Dr. J. B. Marvin, subject to be announced.

Tuesday, Jan. 5, 8 p. m.—Rev. B. W. Spilman, Baptist Teacher Training. Rev. W. D. Moorer, Problems and Possibilities of the Country Sunday School.

Wednesday, Jan. 6, 10 a. m.—Rev. Everett Gill, Th.D., subject to be announced.

Thursday, Jan. 7, 10 a. m.—Rev. George Green, The Pastor of the Country Church.

Thursday, Jan. 7, 8 p. m.—Rev. H. Beauchamp, The Place of the Sunday School in our Baptist Propagandism. Rev. George W. Andrews, subject to be announced.

Friday, Jan. 8, 10 a. m.—Col. Andrew Cowan, The Preacher and Public Life.

Friday, Jan. 8, 8 p. m.—Prof. W. J. McGlothlin, D.D., The Adult Department of the Sunday School.

Monday, Jan. 11, 10 a. m.—Founders' Day.

Rev. A. J. S. Thomas, D.D., South Carolina's Early Gifts to the Seminary.

Rev. Prof. Geo. B. Eager, D.D., Address on William Williams.

One reason for changing the date of these mid-winter lectures from February to the early part of January was that brethren who have been in attendance in previous years might have the opportunity of hearing these lectures given in the regular Seminary classes at another period in the work of the Seminary year. Different subjects will be under consideration from those usually treated in February. All the regular lectures of the Seminary will of course be open to visitors.

Board can be had in the vicinity of the Seminary at quite moderate prices. There are hotels in Louisville where rates are cheap, as well as numerous boarding houses. On the subject of board brethren may write to Mr. B. P. Smith, Norton Hall, Louisville, Ky., who can give them rates and places for board.

We throw open the doors of the Seminary to our brethren everywhere, and invite them to be with us during these two weeks. It will be noted that our regular monthly missionary day on Jan. 1st, falls within the limits of the two weeks of special lecture courses. We have therefore arranged for the regular meeting of the Missionary Society on that date, with an address by Dr. J.

M. Frost on the work of the Sunday School Board.

These special lecture courses during the present session will probably be one of the most fruitful and interesting we have ever had.

E. Y. Mullins,  
President.

Dear Record:

In your issue of Dec. 3rd, Brother J. W. Franklin asks information regarding our duty to pray for the unsaved. Now, I do not desire a controversy with him on this subject but will sight him to a few passages of scripture.

1 Tim. 2-1. "I exhort therefore, that first of all supplications, prayers, intercessions, and giving of thanks be made for ALL men." From this passage we learn that Paul not only wants us to pray for all men but to supplicate, and intercede for them.

In the 2nd verse, he mentions kings and those in authority. Surely, if all men are to be prayed for, this includes the sinner, and if kings and all who are in authority, are to be prayed for, surely some of them are sinners.

Matt. 5:44. "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." This is a part of Christ's sermon on the mount, and we see that we are commanded to pray for those who would persecute us and despitefully use us. Surely this includes the sinner.

Luke 23:34. "Then said Jesus, Father, forgive them for they know not what they do. And they parted his raiment and cast lots." In this passage we have the example of our Lord on Calvary, praying for those wicked, sinful, unbelievers as they were putting him to death. If our Lord and Master prayed for the sinner, may we not do likewise and have his approval? Yes, and if we fail to do so we have failed to do our duty.

Now, in conclusion, let us read John 17:29. "Neither pray I for these alone, but for them also which shall believe on me through their words." This is taken from our Lord's prayer, in which he first prays for himself, then for his disciples, then for the unbeliever who should believe on him in the future. Now, this is not what I think, Brother Franklin, but what the Scriptures teach. Our Master teaches both in precept and example to pray for the sinner.

Yours in love,

J. A. Lee.

## Sustentation.

We took collection for Sustentation at Mars Hill Church, which amounted to \$25. This is one that causes me as much joy as any collection I ever took.

Brethren, let's take better care of the old "war horse," who is now grazing, than we've been doing. Encourage our Secretary by sending him a good contribution.

M. J. Derrick.

Bogue Chitto, Miss.



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Rev. C. T. Kincannon leaves Lexington to accept the pastorate at Sardis for full time.

We learn good things about Brother Bostick's work at Brooksville. Several have recently identified themselves with the work and things seem to give good promise for the new year.

Dr. J. L. Johnson has agreed to preach for the Shady Grove Church in Lincoln county. We hear that this is one of the best country churches in the State, and we wish the new pastor well.

Rev. W. G. Macaffey, pastor at Coffeeville, has one unoccupied Sunday. If some church close enough to Coffeeville needs one Sunday, it would do well to correspond with him.

Rev. G. W. Riley, pastor Griffith Memorial delivered his lecture on "Short Beds and Narrow Covers" at Georgetown, Wednesday night, Dec. 9th, to a good audience, and the lecture was well received. He has other engagements for the winter and early spring.

By way of endorsement we call the attention of our readers to a most excellent and timely article by Dr. J. L. Johnson, on the Veteran Preacher's Home. We bespeak for it a close and prayerful reading. Decide whether it is right and desirable. If it is, we can do it.

## THE BAPTIST RECORD.

Thursday, December 17, 1908.

Brother B. L. Mitchell writes of the recent meeting at Poplarville: "Our meeting closed but the work goes on. Baptized 9 last night, making 60 new members since I came, Nov. 20th. We organized a class of Sunbeams of 37 members. Pray for us. I am sorry to lose Brother Price from State work, but he will make things come to pass in his new field. The Lord is so good, bless His holy name."

The editor and wife return thanks to their old friends, Dr. and Mrs. J. H. Gambrell, now of Marlin, Texas, for an invitation to be present and participate with them and their other friends in the celebration of their silver wedding anniversary, on Dec. 23, 1908. We wish for them many added years of happiness and usefulness together. After passing the meridian of life, each one of us can truthfully say with Job: "My days are swifter than a weaver's shuttle." But we have good hope.

Interest in the Mid-Winter Training School to be held at Murfreesboro, Tenn., Dec. 27-Jan. 3, is deepening. Requests for the reservation are being sent to T. B. Ray, and everything points to a splendid Institute. This is the first institute of this kind ever offered our people, and we hope Sunday School, Young People's Society and Mission Study workers, especially in Mississippi, will avail themselves of this opportunity to become better trained for more effective service. If our people should recognize the great merit of this school, we are sure a large delegation would go from Mississippi. Are you awake to what this means? Have you seen the great program? If not, write T. B. Ray, Educational Secretary, Foreign Mission Board, Richmond, Va., for further information. Do not let this opportunity escape you.

## Rounding Up.

Everyone who stops to think, sees clearly the importance of rounding up, at certain times, his business, of whatever kind it may be. The farmer must have a time to gather up all the ravellings of his business. This is necessary not only to hold it where it is, but also to prevent it from growing rapidly worse. The manufacturer must give attention to the loose ends in his business, or it will soon cease to be profitable, and will have to be abandoned. All successful business enterprises must have a manager. The business of a manager is to keep everything rounded up, to keep the business going properly and to watch for, and prevent, leaks. A number of small caks will soon sink a ship. Too much lost motion will soon exhaust the steam, and effect little or nothing. The best business is one in which the largest number of accounts is collected, especially of the hard ones. Most lines of business have fixed upon the dividing point between the old and the new year as an appropriate time for tucking in all loose ends and for getting in the best condition for a successful new year's work.

So, in keeping with the general custom in secular matters, our churches have adopted January 1st, as a time for the closing up of the matters of the old year and for beginning the new year under the most favorable conditions. Among the matters which must receive a church's attention are:

1. The pastor's salary. No church can afford to fail to pay the pastor in full for his services. These services are of the highest order human beings can render, inasmuch as ministering in spiritual things is the highest form of human activity. Thus it is clear that one's obligations along this line are very sacred and binding. But there are two sides to this question. Not only are the church's obligations of the most sacred nature, but the needs of the man of God, who has faithfully performed his duties to the church, are pressing; and upon your faithfulness and promptness to him depend the fair name and influence of Christianity in a marked manner. His meeting his business obligations, and hence his influence depends entirely on the straightforwardness and honesty of the church membership. Many a preacher's fair name and credit have trailed in the dust for no fault of his, but through the negligence and covetousness of his brethren. Many maledictions have fallen upon the defenseless head of the pastor which should have fallen upon the hard pate of some negligent or covetous deacon or layman.

2. The payment of incidental expenses. No church can properly carry on the Lord's work without considerable expense. Some of these are for organist, musical director, song books, Sunday School literature, fuel, lights, insurance and repairs. In order for the church to establish and maintain good commercial standing and credit, which always prove strong factors in its efficiency, it is necessary for it to be prompt in the settlements of its bills. Monthly settlements of all these are desirable, but at least annual settlements must be made, or the church is affected influentially.

Thus it appears that it is eminently desirable that all of a church's financial obligations be met at least as often as an old year dies. But suppose on account of many having done very little or nothing, though some have really strained, what shall be done when a deficit exists? If these who have not helped cannot be induced to do so, after they have been faithfully urged, those who have already done more than their proportionate part, must come together and make up the deficit. We cannot afford to close up the Lord's business, and to drag would mean a slow death. Some may think this unfair; and so it is, when considered with reference to the several and relative duties of each; but, when we shall approach the confines of this life, who will regret having done everything he ever did for his risen and reigning Lord?

If these lines should fall under the eyes of anyone who has not faithfully done his or her duty in discharging the financial obligations of his or her church, will you not speedily do your full duty to the cause of Him who gave His life for you?

## The Sanitarium Idea.

(In the light of recent discussion on Baptist Hospital work, we reproduce with our hearty commendation the following editorial from the Texas Baptist Standard):

By next spring the Texas Baptist Memorial Sanitarium, worth \$400,000, will be completed and freed from debt. Not one dollar has it cost the denomination for agencies. Quietly and increasingly it has swept the State.

Thursday, December 17, 1908.

Considered from every view point is it a profitable enterprise? One of the main blessings is its state and inter-state influence. Instead of its being local in its influence, the reverse is true. Who ever heard of the Sanitarium idea among Baptists on the whole-sale order until now? Where before had it become a general denominational affair? Three other Sanitariums in Texas are the outgrowth of the idea. Houston, Beaumont and the Central West have gone into the business, and other sections are thinking about it, and in Tennessee and other States, the movement has assumed practical form. Who can measure the far-reaching effect of a dozen Baptist Sanitariums—Baptist Sanitariums understand—geographically distributed from Amarillo to Beaumont and from Texarkana to El Paso? The Texas Baptist Memorial Sanitarium is local only in the sense that it had to start at a certain locality. Inasmuch as the idea is a thousand fold more valuable than its product, so is this Sanitarium more valuable than the stone, brick and grounds it possesses at Dallas.

Again, a thing of no small moment is the good name given Baptists among the men of the world. On every hand it is easily seen that Baptist stock has taken a sudden high rise with the non-church going. Think a moment, several of them, before estimating the value of this impartial verdict of a cold calculating world. Years ago when the clouds of strife hung heavy over the court house goings of Texas Baptists, some willingly and some unwillingly, a practical business man standing in a company of his fellows who were discussing the mistrial of a hung jury, made this significant remark: "I don't know anything about the trouble or who's right, but on what side is Dr. Buckner?" On being told, he further said, "Gentlemen, that settles it for me. Any man who will give his life caring for the fatherless and motherless cannot be on the wrong side." It sets a good example for others.

If the Sanitarium had done no other good than opening the way of large gifts it would have a thousand times overpaid for all it cost. No use to say other objects and enterprises would have sufficed, for the fact is that a goodly number of large givers hitherto unheard of have been discovered. Or the better way to put it is they have been given an opportunity to discover themselves. One of the most embarrassing questions confronting the conscientious rich is to find proper channels of permanent investment for their stored up surplus. Only an enterprise on a large scale would interest men of large means. Nothing less than the building of a Solomon's temple will interest the modern Hiram.

Unity of action is another blessing growing out of this idea. To have a great Convention, rich and poor, preacher and layman, after democratic fashion, consider and build a benevolent institution with their prayers, tears, blood and money, deserves more than the ordinary daily newspaper report. Better still, to have three hundred thousand white Baptists move to one order for one time to relieve suffering humanity is of inestimable value to the vast army itself accomplishing the same. Why do the veterans of the stars and bars love each other so? Because they bled in the trenches together and for four years gave their best for one common cause. Texas Baptists are infinitely richer for the contribution made by themselves to themselves in putting forth to-

gether their energies, their blood, and their money for this healing and helping institution.

By no means least, is the sanitarium idea as the beginning of other things. No force is ever lost. The increasing momentum which will be ours at the conclusion of this undertaking will move other things to victory. Impossible to think that a mighty people thus united and fired would suddenly cease. It might be true of political campaigns but not of religious campaigns. The accelerating and accumulating Baptist forces of this State will accomplish additional tasks in every direction.

Another blessing, too new to be calculated, is the answer found to the demands of all the so-called healing cults, false and half true. It is easy to understand how suffering humanity is victimized by the various fads in the face of the fact that the Gospel, preached in a lop-sided manner, is often preached so as to hold forth only a sort of mysterious after-world hope for this world. In other words a full-rounded Gospel is intended to help men here as well as hereafter, to heal the body as well as the soul. It is the New Testament answer to the "Immanuel Movement," which will, as prophesied by some, bring a revolution in the Episcopalian Church equaled only by that brought by the Wesleys. It is the answer to that most subtle and dangerous of all fads, "Christian Science," which has one part of truth to ninety-nine of error. It is the answer to the age-long temptation to perform miraculous healing on suffering fellows, falsely and grotesquely imitating the miracles of Jesus and His Disciples. Infinitely better is it for our faith, our humility and our consecration that we should be privileged to heal men by sacrificing, by giving, by loving, by working than by some shortcut, non-religious method. Herein we do greater works than Jesus did.

After all the best and biggest things are our ideas, and whatever generates, stimulates and cultivates these is a blessing of incalculable results. With ever expanding opportunities and growing responsibilities Texas Baptists needed, just at this time, to hear the clarion call of a new and timely enterprise to give themselves still greater ideas.

## Letter from J. S. Berry.

Dear Brother Bailey:

Our "North East Mississippi Car," as it was called, has gone forward with supplies for the Baptist Orphanage at Jackson. It was a large furniture car, holding about as much as two ordinary cars—and it was about full. Its value was perhaps more than \$1,600. Add to this \$190.62 collected in cash, and we have a total of \$1,800. The contributions which were reported footed up \$1,711.05, while Shannon, Saltillo, Dorsey, Houlika, Wheeler, one or two places on the Illinois Central, south of Corinth, made donations without reporting their values. Had these been reported, I am sure the total would have gone beyond the estimate made above. Never before has the car had so many people interested in it and contributing to it. Almost every appeal met with a noble response. Brethren J. A. Rogers and J. R. Potter deserve special mention. They took the field and brought things to pass. Brethren Ellis, Wesson, Cooper,

## LIVER and KIDNEY PILLS.

(Guaranteed under Pure Food and Drugs Act, No. 3825).

Are not recommended, as the hundreds of **Fake, Unreliable and Injurious Pills** and other cheap Dopes are; to Cure Everything, and in point of fact, cure nothing; but they do **Cure, Malaria, Biliousness, Constipation, Sick-Headache and Sour-Stomach** and they do **remove pain from small of the back and Strengthen the Kidneys and Cleanse the System of Accumulated Poison.**

Two (2) or Dr. Reams' **Liver and Kidney Pills** and 10 grs. (2-5 gr. capsules) of Quinine, will **Cure a Cold, in one night.**

In Jackson, where they are best known, Everybody takes them and several of leading physicians, endorse and recommend them. If your Druggist hasn't them, send 25c (stamps), for a bottle of 30 doses or \$1.00 money order, for 5 bottles, to Reams' Pharmaceutical Co., T. B. Reams, Mgr., No. 205 West Capitol St., Jackson, Miss.

P. S.—If you have **Rheumatism**, try Reams' "**Rheumacure**." It relieves, at once and cures, Rheumatism. \$1.50 per bottle, delivered.

Wales, Harley, Kimbrough, W. E. Berry and others did fine work. There were many noble gifts, and the givers deserve the hearty thanks of all concerned. Here is a list of donations which were reported:

Amory	\$ 85.00
Booneville	85.00
Baldwyn	100.62
Blue Mountain	47.55
Corinth	200.00
Cherry Creek	59.72
Central Grove	95.65
Eeru	66.22
Flat Rock	3.00
Gaston	12.75
J. L. Henderson	12.00
Macedonia	10.70
Mt. Olive, (Prentiss county)	68.37
Mt. Olive, (Tippah county)	8.00
New Albany	125.50
New Harmony	22.05
Nettleton	46.00
Okolona	63.53
Osborn Creek	20.50
Oak Hill	26.15
Plantersville	40.00
Pleasant Ridge	58.00
Pontotoc	104.00
Pine Grove	17.20
Poplar Springs	12.60
Rienzi	44.10
Sherman	43.45
Sand Springs Sunday School	2.50
Tupelo	37.25
Blue Springs	24.25
Verona	77.17
Wallerville	19.28
Belmont	3.60
Trace Roads	38.65
Cash collected by C. S. Wales	7.05
Cash collected by J. R. Potter	18.42
cash	3.25

Total .....\$1,711.05

This is by far the largest car collection we have ever made in Northeast Mississippi.

To the God of all grace—the God of the orphans, our hearts go out in thankfulness.  
J. S. Berry.



## Dram-Drinking Church Members.

By T. A. J. Beasley.

What about them? Several things. They are a very numerous tribe. They are a travesty on the religion of Jesus Christ. They are a stumbling-block in the way of sinners. They are a curse to any community. They are a running sore in the side of any church to which they may belong. They are the laughing stock of the Devil. They are a stench in the nostrils of God. They are not traveling towards heaven. They are on the broad road, and have much company. If they die, before repenting and trusting Christ as a personal Saviour, we advise their pastors not to say they are in heaven, if they should be called upon to officiate at the burial. Are you one of them? Then we will give you a few pictures of yourself as seen by others, and by the Lord.

First, you are getting ready to order your Christmas jug, so that you may celebrate the birth of Christ as the Devil may dictate.

Second, you say you are using it as medicine, and say Paul instructed Timothy to use wine as a medicine. Look at the circumstances: 1 Tim. 5:23. Timothy was sick. He was to use WINE as a medicine. He was to use a LITTLE wine. But if the condition of your stomach should be judged by the amount you drink, we would think you had a most violent case of dyspepsia. Another strange thing about your disease is that you always have such violent attacks during Christmas.

Third. About one hundred thousand drunkards die in this country every year. Your vote and influence help to put them into their graves. We see you, and a deacon, and a steward, and an elder, all marching hand-in-hand with the whisky interests, to the polls to vote for a whiskey man. O, that you could see yourself as others see you. Such a sight is enough to disgust the devil.

Fourth. You now appear again. Where this time? You are lined up with the brewers, the saloons, the bind tigers, and the whisky men in general, and with your example and influence, you are helping to send our boys to shame, to disgrace, and to hell.

Fifth. Here is another picture of you: You and a number of other church members with meat sacks on your arms, are on your way, about dusk, to get your jugs. Such a sight is enough to make an angel weep, to cause the devil to split his sides laughing over the fact, that he can show the world such a spectacle and gull churches into the notion of retaining your sort as members.

Sixth. Here you are again: You are now before the court, and are swearing a lie to keep from "giving away" the fellow who sold you a pint of liquor. Yes, perjuring your soul and forever disgracing yourself in order to shield the dirty rascal who violates the law, causes you to violate the law and to drink that which will send your soul to hell.

Seventh. You are now sitting on a goods box, down town, Sunday afternoon. The devil's crowd is gathered about you. You are criticizing your faithful pastor because he preached on Temperance. The devil is nudging you under the arm to encourage you to talk, and his little crowd of imps are nodding assent to all you say.

Eighth. The scene is changed. It is the

same crowd. But you have whittled off a few shavings, and have thought of another old worn-out lie of the devil, and that is, that the Bible does not teach total abstinence. Now, if you have two ounces of brains you know that the Bible does teach total abstinence, and so does common sense. Whisky is the sworn enemy of man, of the home, of the churches, of the State and will send men's souls reeling into eternity. It has caused more heart-aches than any other one thing. Today thousands of mothers, wives, sisters and orphans, made sad and heart-broken by whisky, appeal to your manhood. The man who knows and who sees all this, and then favors whisky is woefully blinded by the god of this world.

And, now, what is your opinion of yourself as a church member? What should be done with you, do you think? By way of assisting you to answer this embarrassing question, we will say that you should be taught a more excellent way. Then, if you will not heed, you should be disposed of according to 2 Thess. 3:6.

Eru, Miss.

## Two Articles.

If you will pardon me, I will say just a few things concerning the articles of Brethren J. W. Franklin and W. M. Moore, in the Record of Dec. 3rd.

I would not say anything were it not that such writings confuse the young and the careless.

As to Brother Franklin's point about the sinner, and his praying, his confusion is the outgrowth of a misconception. He classes praying with works. If he will just think a little he will see his mistake. Praying is not working; instead it is asking God to work. The poor beggar comes to your door empty-handed, and asks for bread; is he working or asking you to work? With the sinner prayer is the cry of conscious helplessness and need, prompted by a degree of consciousness of faith. There is no virtue in the voice, nor in the words, both are simply the groanings of a quickened soul seeking consciousness of acceptance with God.

As to the condition of the soul, as God views it, when consciousness of need first prompts it to cry, it is not ours to know—we can theorize, but cannot know that the condition of such a soul, as viewed by itself, is one of conscious condemnation, and that the praying of such an one is the result of that consciousness. It is faith that brings to the soul the consciousness of salvation, we all know that; but prayer, tears, crying and moaning and groaning are the physical expressions of the soul's sense of condemnation and need of help. That is all, Brother, and he who would stifle the cry of such consciousness on the ground that it is not scriptural, could, with the same propriety, tell the little child, conscious of its mother's death, that it is useless to cry. Let us not try to see things from God's view-point, but from the human side, and, as God directs, Acts 2:21; Rom. 10:13, let the conscious soul seeking consciousness of salvation, "call upon the Lord." A woman told me—then a little child—to hush crying, when my father died. And I have always felt that she had a cold, hard heart: and had one told me to hush crying unto God when my soul was crushed with consciousness of condemnation, I would have felt that he knew nothing of my poor soul's grief. The Publican prayed, and Christ toiled about it; why, then, should we object to letting a poor sinner cry unto God until his faith rests in Jesus?

If we will look at things from the human side, God will take care of His part.

Brother Moore's article, also, is the result of a misunderstanding. No Baptist believes that God uses instrumentalities to help Him to quicken the dead soul, yet that seems to be his idea of what we believe. Paul said, "The letter killeth, the Spirit giveth life." Read Ezekiel's sermon to "the dry bones," Ezek. 37. The Spirit quickeneth, that is God's part; we have nothing to do with that. But He has Himself, arranged that the quickened souls be led into the light by the preaching of the Gospel. That is our part. Let us not cavil over God's work. He cannot err nor fail to do right. Instead of such cavailing "about words to no profit, but which subvert the hearers," let us, like Ezekiel did, do what God has commanded.

God quickens dead souls by His Spirit, and preaching leads the quickened into the light of the truth as it is in Jesus.

Pardon this. I do not mean it to be considered as a criticism, but simply a suggestion.

Sincerely,

E. L. Wesson.

## Organized in Natchez, Sunday, Dec. 6, 1908, Rowe Baptist Church.

The denomination throughout the entire State of Mississippi will doubtless rejoice at the announcement made by these head lines. For fifty-eight years our denominational work in Natchez has struggled against wind and tide. Sometimes, with plenty of steam and wise piloting, the old ship of Zion has been able to run up stream, but alas, she has had many back-sets, leaks have sprung in her hull, she has been engulfed in the waves of despair, her machinery has been broken, and her passengers scattered and left to climb the bluff as best they could. It may be remembered that last spring at the meeting of the Southern Baptist Convention in Hot Springs, Ark., John A. Held, pastor of Wall Street Church, Natchez, urged the Mississippi State Board to employ young D. I. Purser, Jr., as City Missionary of Natchez. The Board acted on Brother Held's recommendation, and for six months past Brother Purser has worked with Brother Held. The two held a meeting in Fayette, and at the close of the meeting, a church was organized, the State Board, aided by the church, paying the salary of Brother Purser. Twice a month since the organization, he has preached there.

Once a month he has ridden through the country Sunday afternoons, in order to be present and conduct the B. Y. P. U. meeting and preach either at Wall Street or the Mission, Sunday evenings. Under his watchful care and vigorous effort, the mission has grown to such a degree, that in November, Brother Held recommended to the Board the forming of a separate church. Acting on Brother Held's recommendation, the Board made such appropriations to the work as would make the organization possible. Dr. Rowe was in Natchez on Monday and completed the arrangements for the purchase of the former Wesley Chapel; the

plucky little church, with such friends as God has raised up for her, are busy procuring the balance for the purchase money and necessary alterations in the building. For some years this building has been used as a dwelling, and this fact increases the cost of refitting it for church purposes.

We wish for this infant child of our State Board, her pastor and people God's choicest blessings. May this branch abide in the vine, and bring forth fruit abundantly to the glory of the Husbandman!

By the way, it may not be amiss to add that Brother Purser, thought a native of Alabama, that beautiful land of "Here We Rest," is the son of D. I. Purser, Sr., of Copiah county, Miss. We of Mississippi, see in him quite a remembrance to his honored father, not only in his physique, but in his business tact, his personal piety and his ability to bring things to pass.

It is a matter of history that many years ago the senior Purser applied to this same State Board for help for the "Natchez District." When the Board replied that they could do no more for Natchez than had been granted. So overcome was Purser that he offered \$100 out of his \$1,000 salary for the support of a missionary there. At this Solomon Buffkin, his dark eyes flashing, rose, and in a stentorian voice, asked what the Baptists of Mississippi meant by turning a deaf ear to this call, when this man who was already liberally helping the cause, and who had a wife and four children to support, who knew the needs of this field, was willing to put another hundred into it. Is it necessary to add the money was raised then and there and the missionary came to Natchez?

Verily, "the golden vials full of odors, which are the prayers of saints," appear as sweet incense before Him who is "The same, yesterday, today and forever!"

S. H. West.

## A Good Doctrine to Remember.

It is an exceedingly hard thing to dissociate the preaching from the preacher in a way to let the glory of the success go to God. And yet that was a doctrine Paul insisted upon. Jesus taught the doctrine. The word is the seed of the Kingdom. The quality of seed is no way modified by the sower, be he good or bad. Success does not lie in the preacher primarily, but in God, who has chosen the weak things of the world to confound the things that are mighty.

This doctrine was brought out in a very clear light by Paul in his letter to the Philippians. Speaking of some who preached Christ, of envy and strife, supposing to add affliction to his bonds, the Apostle rejoiced that whether in pretense or truth, Christ was preached. Here it comes out that the blessing lies in the thing preached, rather than in the man preaching it, a most wholesome doctrine to remember, lest we err, on the one hand, in thinking of preachers above what is right, when we like them, and, on the other hand, being too much disturbed by their failures. Preachers are manifestly very faulty. It will remind us that, no matter about the preacher, the entrance of the divine word giveth light. When men shift and drift, it will comfort us to remember that the word of the Lord endureth forever.

In my younger days, I knew this wholesome doctrine to be brought out in a striking

way. Some very wild young men, returning to their homes, in a wild and frolicsome humour, came to a dead horse. One of the young men was a great mimic, and it was proposed to "funeralize" the dead horse. Robinson was to preach, and he delivered a discourse mimicing the old country preacher. The sermon was on death, its certainty and solemnity. The truth recoiled on the mock preacher, with the result that it led to repentance and salvation. Later, this man became a noble preacher. I knew him well and have heard him preach like a prophet.

It was the power of truth blessed by the Spirit that brought the man to the Savior. Let us never forget that the truth is the instrument of salvation, the sword of the Spirit, and not a man.

Proper reflections on this important doctrine may help us in many ways. In the first place, it will lift our faith above weaknesses, and even the perversities of human nature. We can never be entirely certain of men. Whoever leans on humanity, leans on a broken stick. All history tells us of the slips and falls of preachers. They are but men, and men of like passions with ourselves. The scriptures themselves furnish alarming examples. Peter slid and went to pieces under pressure. David landed in a very pit of mire from which God graciously took his feet. Barnabas, good man that he was, wriggled when he got into a hard place. Then there were arrant scamps, who thought to graft on the new movement for gain. Yet, how gloriously the word of the Lord grew and multiplied. Spurgeon has aptly said that one evidence of the divinity of the gospel lies in the fact that it has survived all the bad preaching, and he might have added, sorry preachers.

Sometimes, my heart grows sick as I see how some Christians, even preachers and churches act. I am not sure of any of them. There is enough of the devil's dynamite in the best of us to blow things up, if it be touched off by a spark from perdition. There are many and strong currents running wrong. Churches have apostasized; they did in Paul's day. They may do it again. Some are doing it now. What is our hope? the word of the Lord, which endureth forever. Let all the world go to bits, and it can reform around the everlasting word. No matter what comes, I shall live and die in hope, because the word will never perish. It will enlighten the world, no matter how the world gets it.

The doctrine I am on now helps us, if we allow it in another way. The word of the Lord is not bound, and God graciously uses it when the manner of preaching it is not regular. There is a regular way, and we are to observe it and honor it as God's appointment. But there be many, who, in ways irregular, are sowing the seed, not consistently, not all of it; but some of it, and the seed sown is bringing forth a harvest, the glory of which all goes to the Lord of the harvest.

My soul does magnify God though, because He makes His own truth a savor of life against all odds and puts it beyond the weakness and faults of erring humanity.

Here is my exhortation. Let us cling to the Word. We will see human frailty and failure while we live. We will not be utterly cast down; but we will be admonished that our confidence must not be in men, but in God. Let us not tie on to men, nor even to churches, but anchor hard and fast to

the word of truth. Nothing will ever change it or dim it. Let us circulate it and rejoice with Paul that it is preached, any of it, no matter by whom preached, not even from what motive. Thus shall we nourish our faith and comfort our hearts.

J. B. Gambrell.

## Veteran Preachers' Home.

To the Baptists of Mississippi:

Dear Brethren and Sisters—I am writing this letter to you in the interest of an enterprise which has engaged my thought for a good long time. As a denomination, we have been alert and progressive in all lines of Christian activity—education, church building, missions, benevolence. During the last 35 years of which I know personally and can speak without hesitation, we have gone forward in educational matters by leaps and bounds; the wooden shack of the Baptists, located around the corner and next to the livery stable, has given place to the brick and stone temple on Front street, and convenient to it is a comfortable home for the pastor; in mission spirit and gifts our growth has been such that Mississippi Baptists now hold a place of honor in the ranks of Southern Baptists; in sweet charity we are in full partnership with those who are smoothing rough places for others and healing heart-wounds. As citizens, we have co-operated with those who provided the Soldiers' Home and the Old Ladies' Home, and as Baptists we have our Orphanage, and the Margaret Home and an interest in the Tri-State Sanitarium.

All that sounds mighty good, and it is as good as it sounds; but is it all we ought to do? How about the old preacher? Is he not "The Forgotten Veteran" in all our scheme of charities? True he gets something: a few dollars a month perhaps, from uncertain and spasmodic collections, and Brother Rowe does the best he can to smooth the way for him toward the setting sun. But, is that all that is due him? How we love and honor the old Confederate soldier! And well we should: he put up the best fight for hearth and home that ever this world has seen. But with all our love for him and our admiration of his great deeds, is he more worthy of our care than the soldier of the cross who has "borne the brunt and burden of the day" for the betterment of the State, and the salvation of human souls? I don't believe it, and I don't want anybody to try to make me believe it. Confederate though I am, the man who undertook it, would run the risk of getting his feelings hurt. I believe firmly that the men of God, preachers of righteousness, have been worth more to the State than any other class of men that ever lived within its blessed borders, and this saying will apply to every other State in this great country.

If my estimate of these men is correct, have we rounded out the circle of our activities unless adequate provision is made for their old age? Answer me that! For myself, I hardly feel that I could die fully satisfied until I see the beginning of those things which, when consummated, will offer to our veteran ministers a comfortable home when they need it. If somebody objects on the ground that to undertake this would impede the progress of things now doing, or hinder the success of things contemplated, my answer would be two-fold:



first, if it could be conclusively shown that such would be a fact, such a fact would not absolve us from our duty to our preachers; and, secondly, instead of hurting, it would help other enterprises; giving to our Orphanage stimulation to liberality in other lines and giving for the benefit of those men, the fruit of whose labors we have entered into, ought to be such a joy as to make all giving easier.

Brother, Sister, I want you to write to me, personally or through the Record, as you prefer, and tell me at least three things: (1) Do you think we ought to have a Preachers' Home? (2) Do you believe we can have it if we try? (3) Will you help heartily? The Record gave our Orphanage a day; and I believe Brother Bailey would give our Preachers' Home a day, if asked to do so. If enough of you write to me to justify it, I will ask him to let me edit the Record some week in January next, and give the public a symposium on the "Veteran Preachers' Home." Will you write at once?

Yours in Christ,

John L. Johnson.

Clinton, Miss.

#### Account of Sunday School Convention at Mount Olive.

The South Mississippi Sunday School and Young People's Convention held its first meeting with the Baptist Church at Mt. Olive, November 27th to 29th. The convention was delightfully entertained by the people of Mt. Olive and was a success in every particular. The actual count sixty-one churches in South Mississippi were represented. There were in attendance ninety-five representatives, not counting those who attended from the town of Mt. Olive and several were present who did not enroll their names and so were not counted. Almost all of those who had been placed on the program were present and every service was well attended, the church being crowded at some of the services.

The convention was formally organized by electing J. E. Byrd of Mt. Olive, President, and M. R. Drummond of Columbia, Secretary. The following program was carried out:

Friday evening—Devotional Exercises conducted by Rev. R. C. Grace, sermon by Rev. J. E. Wills.

Saturday Morning—Devotional Exercises conducted by Rev. W. C. Grace, sermon by Rev. W. F. Yarborough. "The Sunday School as a Missionary Force," by Dr. A. V. Rowe, Pastors' Round Table Conference on Strong and Weak Points in our Sunday Schools, conducted by Rev. Bryan Simmons.

Saturday Afternoon—"The Superintendents' Opportunity," by N. R. Drummond, "Mission Study Classes in Sunday Schools," by Dr. T. B. Ray.

Saturday Evening—"The Pastor and the Sunday School," by Rev. R. H. Tandy, "Methods of Teaching," by L. P. Leavell.

Sunday Morning—Sunday School conducted by Superintendent W. E. Day, "Our Lives Ought to Line up With the Will of God," by Dr. T. B. Ray, delivery of diplomas in the normal courses, by J. E. Byrd and L. P. Leavell.

Sunday Afternoon—"The Teachers' Meeting," by R. H. Tandy, "How to Teach Missions in the Sunday School," by Dr. T. B. Ray.

Sunday Evening—"What the Teacher

Must Know," by L. P. Leavell, "Our Baptist Enterprises," by Dr. W. T. Lowrey.

Our Sunday School Missionary, Brother J. E. Byrd, who originated the convention and planned the program, deserves much credit for the success of the first meeting and will doubtless see many good results from it on his visits to the various Sunday Schools in this territory. It is likely that a number of those present will begin work at once on the normal course and be ready to receive their diplomas at the next meeting. Some idea of the real worth of the convention may be obtained from the following statements from some of the pastors and other workers present:

"The convention was intensely practical, very instructive and far-reaching in its influence. It was an earnest of good things to come."—Bryan Simmons.

"The convention has been of immeasurable benefit and inspiration to me individually."—J. W. Steen.

"The convention fell short in nothing. Every speech was tip-top. It marks the dawn of a better day."—J. F. Tull.

"The convention reached the high-water mark and will prove a great blessing to our Sunday School work in this section of the State."—J. B. Quin.

"I consider the convention one of the best meetings of the kind I ever attended, highly spiritual, having for its central thought service for God."—R. Drummond.

"I regard the South Mississippi Sunday School Convention as a movement fraught with great possibilities for good."—W. N. Taylor.

"If all the superintendents and teachers in our territory had been present it would have meant a twenty-five or fifty per cent. advance in our Sunday School work."—I. P. Trotter.

"Questions of vital importance to the Sunday School work were superbly treated and growth and development are the necessary results of the meeting."—J. L. Finley.

The attendance and interest of the meeting exceeded my expectations and calls for a permanent place in our State work."—W. F. Yarborough.

"The convention was a success. I got a great benefit and expect to go again next year."—W. T. Lowrey.

"The convention was a far greater success than I expected. The organization of the annual convention is an epoch-making event."—R. H. Tandy.

The convention reached high-tide at its first meeting. I have never spoken to a more representative or appreciative audience of Sunday School workers."—L. P. Leavell.

"The beautiful spirit, the representative character and the splendid management of the convention were delightful and made the meeting a great success. This fine beginning promises large things in the future."—T. B. Ray.

The success of the meeting was so pronounced that there was no discussion whatever as to whether or not the convention should be made a permanent organization. That was regarded by all as already settled and a committee on nominations was appointed, consisting of the following brethren: W. F. Yarborough, W. C. Grace, I. P. Trotter, L. A. Hailey, J. E. Thigpen. This committee selected June 29th to July 1st as the time of the next meeting, and asked that an executive committee of five, including the president and secretary be appointed

to select the place of the next meeting and arrange the program. Prof. W. I. Thames, Rev. R. H. Tandy and Rev. Bryan Simmons were appointed to serve the president and the Secretary on the executive committee. Several places asked for the meeting but the executive committee decided to postpone the selection of a place for a while in order that the matter of rates, etc., might be gone into fully and that other places desiring the convention might have an opportunity to extend an invitation.

Mr. Leavell and Dr. Ray accepted the invitation of the convention to be present at the next meeting and to take part in the program. Arrangements will be made to present lectures on our mission fields. Other prominent workers will be present and it is the purpose of the executive committee to put forth every effort possible to make the next meeting even a greater success than the first one.

N. R. Drummond.

#### Poplarville.

Our meeting at Poplarville closed after ten days' earnest work. 52 additions to the church. 31 have been baptized, 3 others have been approved for baptism. Many received by statement, some by letter. Our campaign opens up fine. I delight to hear ever so many good things said about former pastor, Rev. John P. Culpepper, and other former pastors. Rev. N. F. Clark and G. W. Holcomb and W. W. Mitchell live here and rendered help in the meeting. The church furnished the music and the pastor did the preaching.

Great audiences greeted the pastor each evening. The baptistry was kept ready for use, and on four occasions taken for Bible baptism as the pastor and the converts went down into the water.

B. L. Mitchell.

#### A Correction.

The quarterly report failed to mention \$60 for Home Uses given by the Woman's Society at Wiggins, and I am glad to call attention to it, and own the mistake.

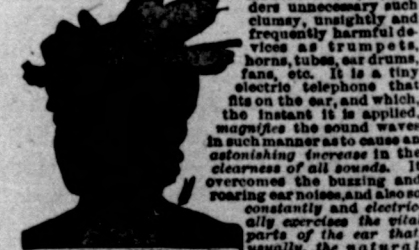
Mrs. W. R. Woods.

#### Do You Hear Well?

The Stolz Electrophone—A New, Scientific and Practical Invention for Those Who Are Deaf or Partially Deaf—May Now Be Tested in Your Own Home.

Deaf or partially deaf people may now make months' trial of the Stolz Electrophone at home. This is unusually important news for the deaf, for by this plan the final selection of the one completely satisfactory hearing aid is made easy and inexpensive for everyone.

This new invention (U. S. Patent No. 763,576) renders unnecessary such clumsy, unsightly and frequently harmful devices as crumpeys, horns, tubes, ear drums, fans, etc. It is a tiny electric telephone that fits on the ear, and which, the instant it is applied, magnifies the sound waves in such manner as to cause an astonishing increase in the clearness of all sounds. It overcomes the buzzing and roaring ear noises and also constantly and electrically exercises the eardrum of the ear that usually, the natural, unaided hearing (that is) gradually restored.



Mr. G. L. Lohm, 101 1/2 Ave. B, Room 11, West in New York, N. Y. Write him for complete information.

Prominent Business Man's Opinion  
STOLZ ELECTROPHONE CO., Chicago—I am pleased to say that the Electrophone is very satisfactory. Being small in size and great in hearing qualities makes it PREFERABLE TO ANY I HAVE TRIED, and I believe I have tried all of them. I can recommend it to all persons who have defective hearing.—E. W. BOUT, Wholesale Grocer, Michigan Ave. and River St., Chicago.

Write or call at our Chicago office for particulars of our personal home test offer and list of prominent endorsees who will answer inquiries. Payment is usually invited to investigate. Address or call (toll free) if you can.

STOLZ ELECTROPHONE CO. 1440 Stewart Building, Chicago. Branch Offices: Philadelphia, Cincinnati, Indianapolis, Los Angeles, Seattle, San Diego, Tacoma, Portland, Oregon. Foreign Office: 22-25 Fleet St., London, Eng.

#### EARLY CABBAGE PLANTS



#### Early Cabbage Plants.

#### Do you want Early Cabbage and plenty of them too?

If so, buy your plants from us. They are raised from the best seed, and grown on the sea islands of South Carolina, which on account of being surrounded by salt water, raise plants that are earlier and harder than those grown in the interior. They can be set out sooner without danger from frost. Varieties: Early Jersey Wakefield, Charleston or Large Wakefield, Henderson's Succession and Flat Dutch. All plants carefully counted and packed ready for shipment, and best express rates in the south. Prices: \$1.50 per single thousand, up to 4,000; 5,000 or more at \$1.25 per thousand; 10,000 and upwards at \$1.00 per thousand. Other Plants Supplied—Lettuce, Onions and Beet ready in December. Special Rates On Large Lots Of Plants—Everything F. O. B. Meggetts, S. C. The U. S. Agricultural Department established an Experiment Station on our farm to test all kinds of vegetables, especially cabbages. We will be pleased to give results of these experiments. Write us.

N. H. BLITCH COMPANY, . . . . . MEGGETTS, S. C.

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#### "CHRISTMAS PRESENT"

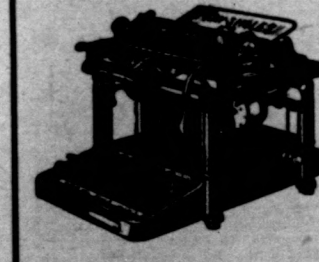
would be one of our Typewriters—

All makes from \$10 to \$100

Cash or Easy Monthly Payments

EXPERT REPAIRING.

Ribbons for all Machines—50c, 75c and \$1.



#### An Ordination.

On the fifth Sunday in November, the Lowrey Memorial Baptist Church of Blue Mountain, with the following brethren composing the Presbytery:

Elders J. E. Buchanan, W. E. Berry, J. S. Berry and R. A. Kimbrough, ordained Brother John H. Buchanan to the full work of the Gospel ministry. His father, J. E. Buchanan, preached the sermon, using as text, Acts 11:24. It was a fine sermon. The questions were asked by R. A. Kimbrough and the answers were clear and satisfactory. J. S. Berry prayed the ordination prayer. The charge and presentation of the Bible was by W. E. Berry. The whole service was good. It was deeply spiritual throughout. The large audience was in sympathy and was greatly interested and helped.

I take this occasion to introduce to our Baptist ministry and our people Brother John Buchanan. He is an excellent young man, strong in body and mind and heart. He is teaching this year at Mount Pleasant, Miss. He lacks but one year being through at Clinton. He plans to finish there soon and take the Seminary training, too. He speaks well and is well received by the people where he has preached.

May the Lord bless him in the work to which he has been called and fully set apart.

R. A. Kimbrough,  
Pastor.

#### Life and Death in New York.

Every 3 minutes some one is arrested.

Every 6 minutes a child is born. Every 7 minutes there is a funeral.

Every 13 minutes there is a marriage.

Every 42 minutes a new business firm is started.

Every 48 minutes a building catches fire.

Every 51 minutes a new building is erected.

Every hour 100 immigrants arrive.

Every 13-4 hours some one is killed by accident.

Every 7 hours some one fails in business.

Every 8 hours an attempt is made to kill some one.

Every 10 hours some one commits suicide.

Every 12 hours some couple is divorced.

Every 2 days some one is murdered.

#### Hicks' CAPUDINE Cures Sick Headache.

Also Nervous Headache, Travelers Headache and aches from Grip, Stomach Troubles or Female Troubles. Try Capudine—It is liquid—effects immediately. Sold by druggists.

#### A Minister's Constipation

Rev. Kempt Tells of His Digestive Troubles and How He Overcame Them—You Can Do So Free.

The lack of exercise in a minister's life makes him very prone to constipation—but for that matter, most every body is constipated now and then. It is the national disorder.

Many already know that a sure way to cure constipation and other stomach, liver and bowel troubles is with Dr. Caldwell's Syrup Pepsin, which church people have been buying for twenty years. Rev. H. A. Kemp, of Rising Sun, Ind., Secretary of the Indiana Conference of the Methodist Episcopal Church, says in part:

For years I have been a victim of constipation but I have never found anything to equal Dr. Caldwell's Syrup Pepsin. I also had indigestion and heart trouble, I can certainly recommend it. It can be bought of any druggist at 50 cents or \$1 a bottle. If there is anything about your case that you don't understand, write to the doctor. If you have never used this remedy and would like to try it, send your address and a free sample bottle will be forwarded to your home. Address: Dr. W. B. Caldwell, 670 Caldwell Bldg., Monticello, Ill.



Dr. W. B. Caldwell  
Look for this picture on the package.

#### WOMAN'S WORK

It is a woman's work to look after the house, but, for some strange reason, woman's work is much harder on a woman, than man's work on a man.

This explains why so many women are wrecks before 30 and in their graves before 50.

Too much woman's work;—too little Cardui.

Cardui is an antidote to the results of too much woman's work.

It has been found, by those who have used it, to relieve women's pains and other distressful feelings, the result of female ills, brought on by overwork.

Having cured thousands of other sick, miserable women, why should it not cure you?

Just read what Mrs. Sarah J. Hoskins, of Cary, Ky., says, in a recent letter: "I believe that Cardui saved my life. I suffered from various troubles for 9 years. I was irregular and would nearly cramp to death, every month. My back and side would nearly kill me. I tried everything to get relief, but failed, till I took Cardui. Now I can wash all day and do my housework with all ease." Try Cardui.

**"I MADE \$12 PER DAY"**  
Selling This 7-Piece Kitchen Set  
are getting money—  
savings from 50 to 100  
cents per week. You  
can do it. Send your  
address today and let  
us prove it. Experience  
unmistakable. We  
show you how to make  
\$12 to \$15 a day. OUT-  
FIT FREE to visitors.  
THOMAS MFG. CO.  
401 Home Bldg.  
Dayton, Ohio



## Woman's Work.

Mrs. Julia T. Johnson, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for  
this department to Clinton, Miss.)

**Woman's Central Committee.**  
Mrs. J. A. Hackett, Meridian,  
President of Central Committee.  
Mrs. W. R. Woods, Meridian,  
Miss., Secretary of Central Com-  
mittee.  
Mrs. W. S. Smith, Meridian,  
Miss., President of Sunbeam  
Work.  
Mrs. Martin Ball, Winona,  
President of Young Woman's  
Auxiliary.

### Officers of Annual Meeting.

Mrs. J. D. Granberry, Hazle-  
hurst, President; Mrs. Paul  
Smith, Meridian, Vice-President;  
Mrs. G. W. Riley, Jackson, Re-  
cording Secretary.

Hattiesburg, Miss., Nov. 9, 1908.

Mrs. McLure, Principal,  
W. M. U. Training School,  
Louisville, Ky.

Dear Mrs. McLure:

We will appreciate it if you  
will answer some questions for  
us, to be printed in the Baptist  
Record, for the information of  
our ladies.

How old is the Training School,  
has it a separate faculty of its  
own?

If so, how is it paid  
Who furnishes the house  
How are the running expenses  
met?

Upon what terms are young  
ladies taken?

Please return this letter, that I  
may send it to the Baptist Rec-  
ord with the answers.

Thanking you in advance, I am,

Sincerely,

Mrs. I. P. Trotter.

Louisville, Ky., Nov. 13, 1908.

My Dear Mrs. Trotter:

It gives me much pleasure to an-  
swer your questions about the  
Training School, as follows:

1. How old is the Training  
School?

For several years the Baptist  
women of Louisville, out of their  
love and sacrifice, made a home  
for young women, who came to  
the city to attend the classes of  
the Southern Baptist Theological  
Seminary, thus making a training  
school possible. It was in May,  
1907, during its annual session  
that the Woman's Missionary Un-

ion, Auxiliary to Southern Bap-  
tist Convention, adopted resolu-  
tions providing for the establish-  
ment of a Training School for  
women who offer themselves for  
mission work in home or foreign  
lands, the title of the School to  
be The Woman's Missionary Un-  
ion Training School; the location,  
Louisville, Ky.

2. Has it a separate faculty  
of its own?

The classes of the Southern  
Baptist Theological Seminary are  
open to our students, but the  
Training has also a faculty of its  
own, consisting of the Principal,  
who teaches General Methods,  
Personal Work and Sight-singing,  
the music teacher who teaches pi-  
ano music to all students who are  
not sufficiently advanced in mu-  
sic to play hymns correctly, the  
teacher of Domestic Science, who  
is also the house-keeper; the  
trained nurse who has charge of  
the sick, and gives lectures on  
Nursing, the teacher of Elocution,  
and the teacher of Applied Meth-  
ods in City Missions. These  
teachers all live in the building,  
except the elocution teacher, who  
lives out in the city.

3. If so, how is it paid?

The salaries of the faculty  
are paid from the fund furnished  
by the Woman's Missionary Un-  
ion, auxiliary to the Southern  
Baptist Convention.

4. How are the running ex-  
penses met?

These are met by Woman's  
Missionary Union, which fur-  
nishes the school \$3,000 per year,  
this amount being contributed by  
the societies of the different  
States. This fund covers all sal-  
aries, and all expense for heat,  
light, water and incidentals, the  
board paid by students covering  
only the table expense.

5. Who furnished the house?

The building was given by the  
Sunday School Board, and the  
house was furnished by the W. M.  
U., auxiliary to S. B. C.

6. Upon what terms are the  
young ladies taken?

### Admission.

No student under 20 years of  
age will be received except by  
special action of the Boards.

Each applicant for admission  
must give the name of her pastor  
and four members of her own  
church, as well as the name of the  
family physician, that the Board  
may correspond with them as to  
her Christian character, her  
health and general fitness to un-  
dertake regular mission work.

At present—and until a gener-  
ous denomination provides it—  
there is no student fund, so no

student can be received whose  
board is not arranged for by her-  
self or her friends. It is hoped  
that scholarships will soon be  
made possible by societies or in-  
dividuals making loans that can  
be used for this purpose, to be  
returned at the convenience of the  
beneficiary.

All students must subscribe to  
the rules and regulations govern-  
ing the Training School—they  
must give one hour a day to Do-  
mestic Science and they must  
furnish one pair of blankets, one  
pair of sheets, one pair of pillow  
cases, six towels.

Each student shall be able to  
pass an examination in Bible His-  
tory and English branches (Gram-  
mar, Composition, Spelling, Rhet-  
oric) corresponding to those  
taught in the Eighth Grade of the  
public schools.

A physical examination by a  
trained nurse is required upon the  
arrival of a student.

### Expenses.

No tuition is charged. A ma-  
triculation fee of \$2.00 is charged.  
This entitles the student to medi-  
cal attention for the entire ses-  
sion. Board, furnished room,  
light, heat, baths are given for  
\$3.00 a week. A limited amount  
of laundry is done at 40 cents a  
week. Books and incidentals  
vary with the courses taken. It  
is estimated that \$175 a session  
will meet all expenses except  
clothing and travel.

Hoping that these answers give  
you the desired information, I am,

Faithfully yours,

Maude Reynolds McLure,

Principal.

### Notes on Woman's Work.

Our societies are busy packing  
the boxes to the missionaries on  
the frontier. Lincoln County As-  
sociation sent a box last week, as  
the Vice-President writes, "It  
was a splendid aggregation of  
needful things in which Casey-  
ville, Topisaw, Bogue Chitto and  
Silver Creek joined with Brook-  
haven. Six of us went to Bogue  
Chitto, 10 miles below here, and  
packed the box there, with those  
women who received us royally."

The societies have been so  
prompt with the boxes and all of  
them have manifested unusual in-  
terest in this very important part  
of our work. Below is a letter  
received by the society of Fif-  
teenth Avenue, Meridian, so filled  
with expressions of apprecia-  
tion. "Inasmuch as we do it  
unto the least of these ye do it  
unto me."

## CHRISTMAS CATALOGUE OF GIFT HINTS—SEND FOR IT.

Culled from a long list of ar-  
ticles for men:

Sterling Silver Match Boxes,  
Key Rings, Tie Clasps, Pocket  
Knives, Clothes Brushes, Mil-  
itary Brushes, Combs, Cigar and  
Cigarette Cases, Flasks, Cups,  
Shaving Things, Cut-Glass De-  
canters and Glasses, Umbrellas,  
Gold Headed Canes, Fountain  
Pens.

### Presents for the Little Ones.

Sterling Silver Cups, Knife,  
Fork and Spoon Sets, Bib  
Clasps, Food Pushers, Rattles,  
Napkin Rings, Brushes and  
Pens, Rings, Bracelets, Locketts,  
Chains, Buttons.

**C. L. RUTH & SON**  
JEWELERS OPTICIANS  
15 Dexter Ave. Montgomery, Ala.

Goliad, Texas, Nov. 14, 1908.

Mrs. Moody Price,

Meridian,

My Dear Sister:

We received your box a day  
or two ago and I write to express  
my heartfelt thanks to your la-  
dies aid for so many useful and  
much needed articles of clothing.  
I must specify a few. The bed  
clothing is certainly appreciated,  
for we did not have quite enough,  
but your contribution has reme-  
died that. Please tell the sister  
who furnished the sheets and al-  
so the blind sister who toiled so  
hard to save me from hemming  
them that I certainly appreciate  
their gift. They were needed  
very badly, as some that I have  
are getting very thin. The cloth-  
ing for myself was all that I  
would have wished for. I need  
not fear now that the children  
will suffer from the cold, for you  
have sent them such nice warm  
clothes and wraps. I am sure that  
when I get all the goods, which  
you sent, made up, we will all  
have enough clothes to last quite  
a while.

But I have not mentioned my  
husband's share in the good  
things. You should have seen  
him when he found the clothes,  
especially the overcoat and the  
books. He said that you ladies  
certainly knew how to interpret  
the scriptures. I will leave him  
to express his own special thanks  
to you. He had to leave the day  
the box came in order to fill an  
appointment to preach, and there-  
fore, he did not have time to  
write you. He will be gone a  
few days longer, but I am sure  
you will hear from him as soon as  
he returns.

I cannot find words to express  
my gratitude to you who have so

## A MAN'S Dessert.

The man who scorns the float-  
ing-islands kind of dessert only to  
find that pie and heavy puddings  
do not agree with him, will be  
pleased with

## Jell-O

for dessert. He will like its appe-  
tizing flavor and its peculiar sat-  
isfying quality.

If the following dish does not  
appeal to him we shall be very  
much surprised, but there are a  
hundred or two more that are dif-  
ferent and just as good:

### LEMON FRUIT SALAD.

Dissolve one package of Lemon Jell-O  
in one pint of boiling water. Lay sliced  
peaches, bananas or other fruit in bottom  
of mould. Pour a portion of the Jell-O  
over the fruit (keeping rest just warm  
enough to pour at proper time). When  
set, add another layer of fruit, then bal-  
ance of Jell-O and put away until firm.

All the rest of the family will  
like it just as well.

Recollect, it is good for the  
children.

It is made in 7 flavors:



Raspberry,  
Strawberry,  
Lemon,  
Orange,  
Chocolate,  
Peach and  
Cherry.

Sold by all good  
grocers, 10 cents.

Approved by Pure  
Food Commissioners.  
Gold medals at St.  
Louis, Portland and  
Jamestown Exposi-  
tions.

Illustrated Recipe  
Book, free.

The Genesee Pure Food Co., Le Roy, N. Y.

### GREAT SEED STORE.

Pure Red Rust-Proof Oats, free of  
Johnson Grass or other noxious seeds.  
80 cents per bushel, or 10 or more bush-  
els at 75 cents per bushel.

Heavy Vetch, 10 cents per lb 9.00  
per 100 lbs.

Southern Winter Rye Grass, single  
bushel \$1.40; sack of 3 bushels \$1.35.

Best Alfalfa, 20 cents per lb; \$19.00  
per 100 lbs.

**McKAY & COMPANY,**  
General Farm and Garden Seeds.  
Jackson, : : : Miss.

If you want to secure a \$60  
**LIFE SCHOLARSHIP**, by copy-  
ing a chapter in the Bible, write to  
**HARRIS BUSINESS UNIVER-**  
**SITY**, Jackson, Miss.

**SERVICE.** The official organ of the  
S. Y. P. U. of A. \$1.50 per  
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for Junior work, 50 cents a year. Topic Cards,  
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the Christian Culture Course.  
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ATLANTA HOUSE  
37 S. Pryor St., Atlanta, Ga.  
H. O. ROBERT, Manager

kindly helped us, but my heart is  
so full.

May God's richest blessings  
abide on you all, is the prayer of  
Your sister in Christ,  
Mrs. J. L. King.

The editor thanks the ladies  
who have kindly furnished matter  
of late, and assures them that  
their articles will appear in good  
time. They are published in the  
order in which they come.

### The Hands in Winter.

During the wintry days when  
the skin becomes rough and chap-  
ped so easily, it is well to take  
a few precautions to keep them  
from becoming rough and red,  
and a little care will usually keep  
them in good order. Always cov-  
er the hands warmly, when ex-  
posed to the cold air, and if your  
hands have a tendency to rough-  
ness, avoid all kinds of cloth  
gloves. The manner of washing  
and drying one's hands has much  
to do with the general condition,  
and one cause of chapped hands  
is carelessness in drying the skin.

A good plan is to dry the hands  
well, after using towel, with an  
old soft piece of silk which will  
absorb any moisture left. To  
clean much soiled hands, first rub  
them well with sweet oil or lard,  
then wipe this off with warm wa-  
ter and soap. Rain water is con-  
sidered best for washing the  
hands, but a little borax added to  
hard water will soften it and  
make it just as good, but it is  
better to make a strong solution

of borax and water and keep it  
in a bottle near the wash-stand,  
and this solution is made by ad-  
ding a tablespoonful of borax to  
a quart of cold water and allow-  
ing it to stand until dissolved.

Add a little of this solution to  
the water every time the hands  
are washed, and this should be  
aided by pure castile soap as the  
use of coarse, strong soap is re-  
sponsible for the rough, dry skin  
of many people's hands, and un-  
less borax is used in the water,  
you leave the pores of the skin  
more or less clogged with soap.

If the hands are rough cover them  
well with some soothing lotion  
after the night washing and draw  
on a pair of loose kid gloves with  
a slit down the center of the  
palm. Dog skin gloves are best  
for this purpose, as they help to  
whiten the hands, and do not ir-  
ritate the skin. An excellent lo-  
tion is made by mixing well to-  
gether equal parts of almond  
oil and lanolin and half as much  
tincture of benzoin, and these  
should be heated slightly while  
stirring them together.

A. M. H.

## BELLS.

Steel Alloy Church and School Bells. For more  
Catalogue. The C. & BELL CO., Hillsboro, Va.

## BALE YOUR HAY EASILY, QUICKLY AND PROFITABLY WITH AN I-H-C PULL POWER PRESS

HAY of any kind—or straw—baled on an I. H. C. Pull-Power Press  
commands a better price because the bales are clean cut—com-  
pact—uniform size and neatly formed.  
Bale your hay this way and you can get it to the best market  
more quickly for the best price, or keep it longest to wait for top prices.  
Progressive farmers, planters and hay raisers everywhere who own  
them know the great advantages of I. H. C. Pull-Power Hay Presses over  
the old style presses and it will pay you to investigate them.  
Unquestionably baling hay for market, or feeding purposes is becom-  
ing most general, so consider I. H. C. presses for your own use.

### Solid and Substantial

I. H. C. presses, made for either one or two horses, are made very  
strong and durable, principally of steel and iron. They are solid and sub-  
stantial, clean cut in design and have nothing flimsy about them.

No experience is necessary to operate an I. H. C. press. The feed  
opening is large. The powers are simple and dependable, working on the  
compound lever principle—give two strokes of the plunger to one revolu-  
tion of the sweep. Full circle type with only 4-inch step-over for team.

There is no extra draft on the horse or horses when the pressure is  
greatest and no jerking or chafing, or pounding, as on old style presses.  
With a one-horse I. H. C. press two men and a boy can easily bale  
from eight to ten tons per day under average conditions. On this press  
the bale chamber is 14 by 18 inches.

With a two-horse I. H. C. press under similar conditions from ten to  
fifteen tons a day is the average capacity. On this press the bale cham-  
ber is made in three sizes; 14 by 18, 16 by 18, and 17 by 22 inches.

The presses are very light in draft.

Both presses will bale any kind of hay or straw, including timothy,  
clover, alfalfa, wild hay, shredded fodder, pea vines, etc. The capacity,  
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## Deaths.

Mrs. Walter Williams.

On the 14th day of August I was called to attend the funeral of Sister Walter Williams of Nettleton, Miss. She was the daughter of Mr. G. W. Mullins. She was born Aug. 10, 1869. Was married to Mr. Walter Williams Feb. 11, 1891. After living for more than 17 years of happy married life with her devoted husband, she passed to her reward on the 14th day of August, 1908, leaving her husband, three children and a host of relatives and friends to mourn her loss.

She had been a great sufferer for 5 years. Yet in it all, she was faithful and cheerful.

When she was able she attended the meetings of her church and would, when her health would permit, attend the meeting of the association, thus showing her interest in the general work of the denomination. Sister Williams became a Christian when but a young woman, and joined the Presbyterian Church.

However, after her marriage and the conversion of her husband, she changed her church relation, joining a Baptist Church at the same time her husband did. She lived a consistent Christian life from her conversion till her death.

During the years of her suffering before her death, her devoted husband was almost constantly by her bedside. She frequently remarked to him that had it not been for constant care and attention she would have passed away much sooner.

A few days before she was called hence, she gave very clear testimony to the saving power and grace of Jesus Christ.

She never questioned His faithfulness, and as her salvation depended on His and not on her faithfulness, she was safe.

May comfort, peace and joy be the constant portion of those who sorrow.

J. A. R.

McDade.

Brother W. T. McDade was born in Pike county, Alabama, Nov. 25, 1836, died Nov. 27, 1908, at Gallman, Miss., being just 72 years old.

He had been a member of the church for 50 years.

Brother McDade moved to this State in 1859, uniting with Damascus Church, and afterwards moved his membership to Gallman, where he was in recent years made deacon.

He was married to Miss Laura Miller in 1860, who preceded him to the reward of the faithful by 8 years. Six children mourn his departure.

His last illness was at his old-

est daughter's, Mrs. L. B. Sojourner.

In love and great sympathy,  
R. L. Bunyard.  
Gallman, Miss.

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M. J. Derrick.

## The Awful Blues.

By J. R. Nutt.

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What a fool I am for getting blue,  
When God has been to me so true.  
Happy and healthy, able to see—  
Hasn't God been good to me?

How foolish it is to get blue,  
When all my neighbors have been true.

God has been so good to me,  
Hasn't He been good to thee?

It is foolish to act forlorn,  
I wonder my neighbors do not scorn.

Yet, my neighbors are good to me,  
Haven't they been good to thee?

I thank God for the clear blue sky,  
And the star of hope that shines on high.

I'll worship God, I'll sing and pray,  
And I'll be happy every day.

Aekerman, Miss.

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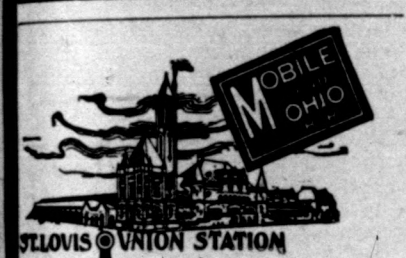
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Let us face the facts. We present here facts that search. It should neither hurt us nor discourage us to look at things as they are. Compared with what we have done in the past they show good progress. Compared with what we are manifestly able to do they show how far we fall short of our goal. May these facts indeed become "the fingers of God" to point us to the highest endeavor we have ever put forth for the great needy cause of foreign missions. Some of our number have done splendidly, but on an average we do not make a good showing. On which side are you? are you? What are you willing to do this year to bring up the average? The needs on the fields demand of us, our great wealth and presses us, the little we have done shames us, and the Lord God expects us, to make a great advance in this cause of foreign missions at this critical time.

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State.	Total Received.	Average Per Member.
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Distriet of Columbia	2,665.32	38 Cents
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Georgia	66,769.50	28 Cents
South Carolina	31,548.87	26 Cents
Mississippi	28,920.54	23 Cents
Texas	44,508.11	18 Cents
Alabama	28,255.79	17 Cents
North Carolina	35,540.97	17 Cents
Florida	5,728.28	16 Cents
Kentucky	34,089.02	15 Cents
Louisiana	7,990.06	15 Cents
Tennessee	21,700.41	13 Cents
Arkansas	10,345.48	11 Cents
Missouri	19,418.55	11 Cents
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G. W. Nutt.

Dear Record:

I have just read the last week's number and find some very interesting articles on 1st page, under the heading, "The Gospel is the Power."

Brother Franklin is in a tangle on sinners praying and Christians praying for sinners, and quotes from Jno. 17:9, but leaves out the 20th verse, same chapter, where Christ says he prayed for those that shall believe on him, also, he has forgotten about the sinner that had prayed in the temple and was heard.

The next thing I have noticed is Brother J. E. Willis' article on ordaining a preacher. I believe he is right in his conclusion but there is something connected with the sub that we ought to think about, and that is, if there is no Bible authority for the custom as practiced by our Baptist churches is there not danger of our Pedo-Baptist brethren accusing us of the adage, "The pot calling the kettle black."

We, as Baptists, believe in sticking to the word of God for our faith, rule and practice, but we are guilty some times in letting customs take precedence of it.

Again, Brother Moore is shell-ing the woods against human means in God's work of saving souls. Surely he has forgotten what Paul says in Rom. 10:14. I would like to read a three column sermon on Matt. 28:19-20.

That is our business, let us be willing to go, go, go, and our Heavenly Father will bless us. Love to the Record and all the brethren.

Lena, Miss.

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### Okolona.

Our cause in Okolona is moving on encouragingly.

The Sunday School, under the superintendency of Brother A. T. Stovall, is beyond the usual in point of members, teaching ability and effective study.

The prayer meetings are well attended and spiritually uplifting. Our laymen come nobly to the front in conducting these meetings, and in such a way as to be greatly edifying.

Our Sunbeams are doing a much needed work, both in the way of studying the underlying facts of the Kingdom, and also in giving to missions and the Orphanage. Their contribution to this last interest was \$10. The Sunday School increased this amount to \$30. This is a good starter for the annual donation by the church.

The B. Y. P. U. meets each Sunday afternoon and has developed much interest for a beginning. We are using our own B. Y. P. U. Quarterly to much interest and profit.

The Earnest Workers and W. M. U., besides their regular gifts to missions, are doing much in the way of home improvement. They recently put in stained glass windows, beautiful and artistic in design at the cost of one thousand dollars.

On the first Sunday in November, Brother A. V. Rowe came over and preached for us, one of his great and uplifting sermons on missions. That night Brother M. K. Thornton of Starkville, a much beloved and highly honored former pastor of this church, was with us in the ordination of three deacons. The coming of Brother Thornton always insures a large and interested congregation.

The brethren ordained to the deaconship were T. M. Dean, T. J. Lyles and Dan Gardner.

Brother B. F. Jamison had also been elected, but his business necessitated his removal to Meridian, very much to our regret and loss.

Brother A. V. Rowe examined the candidates on their soundness in the faith and also made made an able and heart-searching address on the duty of the church to the deacon.

Brother M. K. Thornton gave the charge to the deacons as to their high and responsible office and the many duties connected therewith. There is a position, not of authority, but of service. It is needless to say that this address was full of good sense and helpfulness. After prayer and

the laying on of hands by the pastor and these brethren, the church came forward, and in a most sympathetic and encouraging manner, gave these brethren the right-hand of fellowship.

Thus closed one of the most impressive ordination services it was ever my pleasure to attend.

With these three brethren as new deacons and with Brethren W. E. Savage and John S. W. Hawkins, the old ones, the church is satisfied that her financial interests will be carried on effectively. Then, too, three fine brethren, with many more in the church, are contributing much by their prayers and spiritual work to the uplifting of our work here.

In all things we thank God and take courage.

Our Fifth Sunday meeting at Verona was one of unusual interest.

Brother R. V. Goss will move to Okolona in the near future. His coming will add much strength to our church.

Brother T. J. Preston is taking strong hold at Tupelo. I knew him in former days in Alabama as a highly honored and useful minister of Christ.

Brother W. T. Hudson at Houston and J. P. Harrington at Aberdeen as new pastors, and the coming of Brother Barton to West Point adds much to our strength in this part of the State.

Brethren J. S. Berry and J. A. Rogers have been working the fields in this section for the orphanage car. Their success has been rather surprising. Christians of other denominations helping in this good work.

With much love for the editor and great success for the paper, Yours,

A. P. Pugh.

Okolona, Miss., Dec. 21, 1908.

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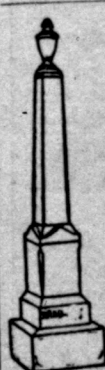
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"Tarts Ingredients.—One and a half cupfuls powdered sugar, six eggs beaten separately, half cupful grated chocolate, one and a half cupfuls sifted cracker crumbs, two teaspoonfuls cinnamon, two teaspoonfuls baking powder, one teaspoonful vanilla extract, one-fourth teaspoonful salt, two cupfuls blanched almonds ground fine, two table-spoonfuls ice water.

"Filling Ingredients.—One pint double cream, whipped stiff; half cupful sugar, two table-spoonfuls sherry, one cupful roasted almonds, ground fine.

"How to Mix.—Sift the sugar and add the beaten yolks then add the crumbs, spice, extract, salt, baking powder, chocolate and almonds. Lastly, add the ice water to the egg whites and beat the mixture until very stiff. Fold the beaten whites into the other mixture and bake in two jelly cake tins. When cold put together with half the filling between and the other half on top.

"To prepare the filling, whip the cream until very stiff, then add the sugar and sherry, and lastly the almonds."

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